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WEEKLY REVIEW.

—The Irish Church begins already to make acquaintance with her new resources. Several parties have offered to contribute to a Sustentation Fund; a Colonel Tighe offers £10,000.

—A statement of a home paper, extracted by us, to the effect that some in Ireland were proposing to omit the prayers for the Queen is thought by a friend of ours whose sympathies are strongly with the Irish Church, to have sprung out of some misapprehension. We are quite willing to believe it.

—A friend has sent us Rs. 100 for the relief of the distressed in Marwar which we have forwarded to the Rev. W. Martin, Nusscrabad.

—Somebody in Calcutta, having found that the moon would be in her perigee, at the time of her change, and on the equator, October 7th, sent the papers a prediction of a cyclone. One would think that the moon belonged to Calcutta and not to the rest of the world. As the tides are simultaneous in both hemispheres so any influence of the moon on the atmosphere, must affect the whole of the earth's atmosphere, and there ought to be not only one cyclone but cyclones over the whole world, if the facts stated warranted the deduction. Mr. W. H. Blanford, Meteorological Reporter, writing to the *Englishman*, says:

"All the efforts that meteorologists have made to discover the influence of the moon on the weather, (and they have been many and laborious) have resulted in the conclusion that she has no appreciable effect. Those of your readers who may wish to satisfy themselves on this point may refer to Mr. Buchan's excellent little "Handy-book of Meteorology," where they will find a very good account of what is known on the subject."

Statistics kept for half a century completely explode the common idea that changes of the weather may be expected at changes of the moon. We in common with others have repeatedly referred to this, and pointed out the fallacy of the common notion. People, however, have too great a liking for their traditional axiom, to abandon it at the dictum of any statist. The only way in which a man can be converted from this article of faith, is to persuade him to note carefully for three months the weather reports, not trusting his memory, and then he will convert himself.

—Large quantities of grain are now imported from the Persian Gulf into Bombay, and much of this supply is sent to Guzarat which formerly grew not only its own grain but exported largely. What has caused this surprising revolution? Simply the substitution of cotton culture for that of grain. As a consequence of this, a few make large profits, perhaps, but the great body of the people in Guzarat have to pay more for the staff of life. So much for the political economy that felicitates the state because the cotton area has been enlarged.

We hear that the sum of Rs. 1,200 is still needed by the Rev. Mr. Weatherhead to meet the final bills connected with the erection of the C. M. S. new Mission Church in Girgaum. We hope he may succeed in collecting this amount before he leaves for England in November. The church is now quite finished, and the large attendance on every Sabbath shows how urgent a need there was for its erection. It is also used for the services of the Native church, held in the vernacular.

Upon the suggestion of Dr. Merle D'Aubigné, it has been decided at a meeting held at the house of the Hon. Arthur Kinnaird, to recommend that union prayer-meetings should be held whenever practicable throughout the week beginning Sunday, December 5th, the subject of prayer being the work of Reformation now proceeding in Spain, France, Austria, Italy and other long-known centres of Romish influence. It was also thought desirable that the month of December should be set apart by Protestant Christians to pray for the members of the Roman Catholic Church that they may be delivered from error and brought into a full knowledge of Scriptural truth. Also for the removal from ourselves of all faults and sins tending to hinder our testimony for the Gospel. It is hoped that there may be a world-wide concert of prayer during the week when the Œcumenical Council will assemble, December 5-12.

The Rev. Mr. Beatty, of Gogo, informs us that the extensive sale of tracts and books in Kattiawar is not diminishing. His colporteur has just returned from a tour to Verawul in which he sold 1,716 books. From one place where Roman Catholic priests are in some strength, he was turned away, because of the Portuguese Testaments which he had previously sold there. He, however, sold them all to a Parsee who expected to sell them again. Since the 1st of January, 8,351 tracts and books have been sold of the value of Rs. 307. We recommend these facts to the attention of missionaries. The Bombay Tract and Book Society, and the Bible Society afford every facility for the carrying on of this work, and there are portions of this Presidency where the circulation might be very greatly enhanced.

In these days when there is so much talk about cholera and its treatment, the following extract from a private letter from the Rev. Wm. Wood, Satara, may be interesting:

"Mr. Abbott made over all his odds and ends of homeopathy to me on leaving India. He had previously instructed all the assistants in the healing art, and these being practitioners I am under the necessity of supplying them with medicines. They, as well as myself, treated a great many cases of cholera during May, June and July, and with great success. In one village cholera broke out with great violence and in a very short time fifteen deaths occurred. Mr. Nilkunthrao, the Native agent of this place, sent one of his men to me for medicines and a book of instructions, to go to that village. He went, and in the course of a few weeks gave medicine to 32 persons attacked with cholera. Of these all recovered but two. All my assistants report similar success. Even Brahmins came for miles to get the medicines from those who were originally Mangs."

There has been a great deal of cholera in many parts of India this year, and generally the proportion of deaths among those attacked has been very high. It is very evident that the ordinary treatment is far from being successful, and that this is the conviction at medical head quarters is shown by the 150 questions addressed by the head of Indian sanitation to medical men all over India. The papers this week contain a notice of the successful treatment of cholera in the Ahmedabad districts by a Mr. Strip, a farmer who used tincture of camphor prepared homeopathically according to Dr. Rubini's directions. Mr. Borrodaile, Collector of Ahmedabad, suggests that the medicine should receive a fair trial in Government hospitals. The Inspector General Indian Medical Department, does not think this necessary. He thinks, however, that a small quantity of the concentrated tincture of camphor might be supplied to the Hutteesing Hospital and two dispensaries at Ahmedabad. We do not know what the Rev. Mr. Abbott's remedy is. But we remember that some years ago when cholera was prevailing in Ahmednuggur the great majority of the natives who were stricken with it came to him, and the fatal cases were not more than one in thirty or forty.

Some of the English journals express their inability to understand the land grievance of the Irish. The *Saturday Review* says: "What on earth is the Irish Land Question? who wants what? and why? and what would happen if they got it?" A correspondent of the *New York Evangelist* thinks the people of Ireland have very much to complain of. He says:

"Happy they are not, and happy they cannot be, so long as they are compelled to live under a land system which, in the name of law, holds them within the firm grasp of tyrannical, irresponsible landlordism—a landlordism which requires the tenant to build his own house or cot, reclaim the marshy rocky soil, drain, fence, and otherwise improve the holding, and then, when labor, capital, and skill have been expended, without one sixpence of outlay on the part of the landlord himself, comes down for an annual rent equal to and oftentimes more than the full value of all the improvements, and if complaint is uttered, or objection made, turns out the tenant and his

family on the road side, and seizes the whole property and improvements without a shilling of compensation. O it is horrible to think of an industrious people given up thus to indiscriminate and regardless plunder! I have passed over whole miles of splendid country and splendid farms, on which there was not a single house, a single crop, except of grass, or a single head of cattle. Landlordism, with its crowbar brigade, had levelled to the ground every homestead. Despair had driven the people, rack-rented and miserable, into the poor-houses, or if they had the means, across the Atlantic. I have passed over other miles of splendid country, where whole hamlets and villages and good-sized towns were totally depopulated, the shattered gables and tortured roof-trees appealing, as it were, to heaven for vengeance on the despoilers and devourers of families, who, if they had only got fair play and simple justice, might have been blessings to themselves, their landlords, and the country that gave them birth."

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LORD BYRON.

TIME buries many things and discloses many. There is now and then a marvellous resurrection of things long buried out of sight, and effectually shrouded, as was supposed, from the gaze of man. Fifty years ago no man occupied more of the attention of the English public than Lord Byron. He was a man of splendid genius and splendid vices. He seemed to delight in putting to the proof the admiration awakened by his wonderful powers, by the outrages which he offered to the moral sense of men, not only in his conduct but in his writings. He was openly and undisguisedly a libertine, and he did not hesitate to consecrate his unrivalled powers to the glorification of libertinage. In one sense we might regard him as a being wonderfully endowed and sent into this world to see how much of turpitude and profligacy men would fall down before when thus allied with genius. In him we see Hyperion and the Satyr in one. It is not the combination of the angel and the devil; for an angel is something more than intellect or genius; it is purity, love, piety that constitute the angel. The contemporaries of Byron knew so much of his immorality that they would have believed it hardly possible for a more appalling iniquity than they were acquainted with, to remain concealed for half a century and then come to light. Yet such is the fact. We must refer our readers to a notice that they will find elsewhere of the way in which this dark secret has been brought to light.

We can look back to a period in our life when we participated in the world's admiration for Byron, and when we were willing to shut our eyes to the immorality of much in his writings and in his life, for the sake of the fascinations with which his genius invested the subjects that he handled. We remember that when starting for a prolonged tour through several foreign lands and wishing to diminish our *impedimenta* as much as possible, it yet seemed impossible to go without the entire works of Byron, Shelley and Shakspeare. Many years after we found in a certain book the question, What is man? and in the same book an inspired answer to it, and were led to see that there was something fundamentally wrong about the idolatry of human genius. Whether the image be of iron mixed with clay, or of brass, silver, gold, it is still a pernicious idolatry to fall before it.

What is man? Let man give the answer and it is something like this: Man is a being of noble aspirations and exalted endowments placed under conditions and in circumstances that drag him down; a Pegasus yoked to a plough; a being whose elements of greatness reveal themselves at times by triumphant and occasional victories over the infelicities of his condition. In a word, he estimates himself by his better dreams and conscious powers, not by what he actually is and does. But what is the response made by the word of God to the question, What is man? It is this: Man was created in the image of God and intended to exist in fellowship with God, finding his springs in God and consecrating all his powers to the carrying out of God's will; a sublime vocation; but deceived by sin, he has dissolved this holy alliance, and thought to be a god unto himself; instead, he has become a slave, sin his master; and now we see in him noble and lofty conceptions and aspirations, a marvellous reach of thought, great intellectual power, but we see also the very opposite of these, and we see the evil triumphing. In the words of Byron himself,

> "Where shall the wearied eye repose
> When gazing on the great,
> Where neither guilty glory grows,
> Nor despicable hate."

His gifts and powers tell not what he is, meritoriously; the honor of these belongs to his Creator; but what does he do with them? What is his life? his chief aim? his tastes? What is he as a moral being? He is, at his best estate, at the highest pinnacle to which his genius may soar, simply a sinner, a creature that has revolted from his Creator, a self-willed and selfish being, fallible before some temptation, however much he may be proof against others. His greatness shows his infamy, for it shows the height from which he has fallen.

Here is Byron. His Childe Harold at once made him the idol of the day. He saw that myriads of men were waiting to be influenced by him, to be wrought by his genius into something more worthy the regard of Him from whom are all things. What a responsible position! How would a good man have been affected by it! How would he have trembled to abuse it! But Byron dismissed all considerations of this sort. His theory seems to have been that genius had a charter of self-indulgence, and the freedom of iniquity. It was actually brought out in his conversation with the wife he so infamously betrayed, that this was the view he took of the matter. He argued that as men gave their homage to the man of genius simply because he was so, without reference to what he was as a moral subject of God, then it mattered not what might be his moral delinquencies; these, unpardonable in an inferior man, were but the small dust of the balance in him. He punished the world for admiring him, by doing his best to corrupt and degrade it. It blessed him for his genius, and he cursed it with Don Juan.

It would be difficult to find in the annals of crime a baser or more dishonorable piece of wickedness than that which Byron was guilty of when he married Lady Byron. The monstrous wickedness of his adulterous and all but incestuous connection with another woman, is itself dwarfed by the baseness which led him to marry the poor victim that was to bring him the means of pursuing his career of lust and extravagance, only to disclose to her the horrible fact that she had married 'a devil,' on the way from the church where they had just sworn to be true to each other till death should part them. And what are we to think of those numerous passages in Byron's works where he expresses rapturous admiration for what is beautiful and excellent in woman, when we find him deliberately trampling upon his admirable wife who seems to have had in a high degree the qualities that adorn the female character, and turning to those whose lives were steeped in infancy. That a Countess Guiccioli should come forward even at this day to disparage Lady Byron and exalt her husband, is perhaps not to be wondered at; but even the Countess Guiccioli will now hesitate, we suppose, to glorify this hero.

There is no shadow of countenance for hero-worship in the Bible. Many admirable benefactors of mankind are there described, but their goodness is ascribed to Him, of whom, through whom and to whom are all things; and along with this goodness we are plainly shown the evil of their natures. We have philosophers in our days teaching that man is to be raised by the worship of man. Hero-worship is to be the redeeming lever for the race. Now this worship of humanity in its most conspicuous members, tends simply to intensify the pride of the worshipper. He says to himself: Here in this hero I see myself, that is, what I would have been if it had not been for contrarieties of fortune, unfavorable conditions. But the word of God teaches that our true elevation requires that pride should be overthrown. We must look to God's will to know what we should have been; our gifts and powers, our aspirations and dreams tell us where we might have stood; but our actual doings and seekings tell us what we are.

And now what avails it to any one to labor at the glorification of his hero by screening faults, by hiding the evidences of his baseness? In due time the enamel so elaborately applied, crumbles and falls, and the hideous truth stands manifested. It would be well for biographers to keep in mind that there is nothing hid that shall not be revealed?

OCCASIONAL THOUGHTS.

"*If thou canst believe.*"—MARK. IX, 23.

THERE is something worthy of consideration in the way the people about us express themselves in regard to faith. In accordance with the language they use, they must regard faith as all powerful. We are reminded of the Saviour's words, "all things are possible to him that believeth"—of the mountains removed, and the trees plucked up by the roots. To such words of our Saviour we attach a metaphorical sense, and rightly.

But the Hindus seem to use similar language in a literal sense. Thus they say that a stone becomes a god. They sometimes contend that changes can be wrought in the substance of things if one has faith;—that the stone will become bread and the serpent a fish.

Having a cane in my hand one day I tried to illustrate the impossibility of any such change, and the absurdity of such a view of faith. A young man, to appearance of some education, affirmed that by faith the cane would become a snake. He insisted that all that was needed was sufficient faith. He could not see the absurdity. He had an easy retreat when the consequences of such a statement were pressed upon him. It was

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in the *if*. No one had such faith to be sure, but IF it were exercised such would be the result. Though he had not so much faith as this himself yet he had faith enough to see a god in the stone idol and this was enough to render his worship acceptable. He wished for nothing more. It was useless to urge upon him that it was not faith, but fancy, that was leading him.*

Perhaps we are sometimes ready to excuse ourselves for a want of faith in the promises of Christ, and to take shelter from the intimations of our consciences, in the same IF. "If thou canst believe"—but it is plain that we do *not* believe, and hence the promise is to us as though it had not been made.

Many of the miracles which Christ wrought were conditioned upon the faith of those who were to receive the benefit. Others were for the purpose of leading men to believe, or for an increase of faith on the part of the disciples. These works should hardly seem to be strange things to the Hindus, and others who have views of faith similar to theirs. They are perhaps but slightly impressed by the fact that such deeds are related of Christ. They need to be instructed as to the meaning of these works, their deep moral significance.

Although the reception of the blessing sought was often conditioned upon the faith of the one receiving, yet the miracle was always wrought in such a manner as to shew that the power was wholly of God. Men's thoughts were at once led away from the thing done—from the person who had received the blessing, or the one whose faith had been drawn out,—to the one only Being whose power and whose grace were thus made manifest. They were astonished at the power of God. "They glorified God."

The Hindu idea of faith is wrong, in that it puts the effects to be produced apparently within the power of man. If the person believes, the change takes place. It is the exaltation of man that he may do things that are only in the power of God. Consequently it is an abuse of language to speak of that blind, unreasoning, superstitious confidence which they urge, as anything cognate with a real trust in God.

The Christian idea on the contrary takes a man away from himself, in the first instance. In place of any idea of one's own strength, it rather leads one to a perception and acknowledgment of one's own weakness. It is because there is no other help, no other arm able to save, that the believer rests upon God. In some cases one turns many ways and tries many expedients before he is willing to allow that God only can help. In other cases faith may arise in connection with the thought that it is right to trust God, even though we have not tested other hopes and found them refuges of lies. In all cases there is the relying upon God, that He will do what is best, that His power is promised for our aid—not to do absurdities, nor anything for the mere purpose of exciting wonder in the minds of men, nor anything that shall tend only to exalt the man. It is God Himself who is to be honored. He is honored just as the trust in Him is complete, just as self gets put out of the way and God becomes all to us. The strength of faith is in thus "giving glory to God."

But how does this apply to those promises in regard to removing mountains, or getting out of the road such difficulties as seem to be mountains. "*Ye* shall say to this sycamine tree" and the rest. Is not the man brought in here? Are not the difficulties those that *we* feel, and their removal such that *our* way is made easier? Doubtless, but still it is all to be done in the way that will show God's power. It was God that would open the two-leaved gates for Cyrus—that would give Paul the open door at Ephesus—that would break down the wall that kept the gospel out of China.

It is necessary for us to distinguish between a real "mountain" and some fancy of our own. We may pray for the removal of a difficulty, and on coming close up to grapple with it, we may find that it is a cloud only, a mist that has taken the form merely of the mountain.

We must also be careful to see whether it is not a mole-hill of our own throwing up, and as we lie flat behind it it seems to us some huge obstacle, when in reality the trouble is of our own making. We have been trying to do some work which we should have left alone, have followed some path which was not intended for us. We may even in spiritual work be deceiving ourselves, attempting that which we should not do, and letting alone that which is at hand. How can we expect a blessing?

But wisdom is profitable to direct. We shall not be likely to go far astray if we are ready to have the Father lead us, and are willing to follow as He may lead us.

The promises of Jesus may thus be fulfilled in our own case. In the time when great difficulties are pressed upon us we need not faint nor be discouraged. When all is dark is the time when we most need the confidence of faith in God—the support which that alone can give. Then in an especial manner we may hear the voice of the Master saying, "If thou canst believe—all things are possible to him that believeth."

MITRA.

* May not this illustrate the faith of those who prostrate themselves before the host? *(Ed. B. G.)*

THE AMENS OF CHRIST.—XLVI.

"VERILY *I say unto you that he shall make him ruler over all his goods.*" Matt. XXIV. 47.

That is, an earthly master, having committed the charge of his household to one of his dependants in whom he has confidence, and returning at a moment when he is not expected, obtains satisfactory evidence that the steward has been faithful to his trust, and will consequently feel that he is now perfectly safe in committing to him the entire charge of his property. He was a good while absent, and the steward had ample opportunity of gratifying his selfish inclinations, indulging his passions, domineering over his servants, and, in a word, forgetting his accountability. It was the delay and the uncertainty of his lord's return that constituted the severity of the trial and made it so thorough. And so our Lord teaches that similarly the faith and constancy and devotedness of his disciples are to be tested in the severest manner possible, namely, by the uncertainty in which they shall be placed regarding the time of his return. They shall not be encouraged, no, not even the first Christians, to entertain the idea that there is to be a long delay before the coming of Christ, that the second Advent is reserved for a future generation. They are to wait for the Son of God from heaven. This is to be the attitude of the church throughout all the phases of her history. Of course the longer the delay shall prove to be, and the greater the number of centuries into which the Christian era shall grow, the greater will be the temptation to lose sight of that promised advent and to live without any reference to it, and the more satisfactory will be the test in the case of those who continue in a state of preparedness unto the end. As the parable is stated in Luke xii, it was elicited in this form by a question of Peter's who asked whether the warning given had reference to the apostles or only to others. The faithful and wise servant gives heed to this warning as addressed to himself. But the unfaithful and selfish servant gives over expecting his master, and lives as though he had a personal right to the enjoyment of the good things committed to his trust, and to the authority placed within his reach. Have we not here a prophetic intimation of that extraordinary breach of trust that was subsequently to be seen on the part of some who style themselves successors of Peter and claim to be vicars of Christ, and heads of the universal church? Who, as lords over God's heritage, withhold the Scriptures, the direct instructions of God, from the people, and order all things with reference to their own aggrandizement, and decree from time to time new dogmas which it is perdition for any one to deny though he may utterly neglect the inspired word of God and be held faithful. Who horribly sacrifice the spiritual interests of the millions who constitute their household, and who stigmatize as apostates from the truth all who take the word of God as their guiding light, and refuse to give their consciences and their judgments to the keeping of a priest.

The faithful and wise servant is he who is always in such a state of preparedness for his Lord's coming, that the words, Lo, the Master is come and calleth for thee, will cause him not the least confusion or dismay. But how is this perpetual consciousness of 'no condemnation' obtained? Simply by the abiding consciousness of the Lord's spiritual presence; by living always under his eye; by being led of the Holy Spirit; by faith in the blood which cleanseth us from sin. When Christ comes there shall come no more truth than there is now with us; my word shall judge them at the last day, says Christ,—that is, the word which is now with us; it is not because of the transgression of any will yet unrevealed, that men are to be condemned; the word is nigh thee, even in thy heart and in thy mouth. There are servants who do their work well enough while the master is present, but who, as soon as his back is turned, please themselves. And there are others whose highest pleasure is to do their master's will, and do it in his absence as though he were really present. We call the first sort of service eye-service. The true Christian knows nothing of this. He walks by faith, as seeing him who is invisible. He seeks daily and hourly fellowship with Christ. He in whose heart Christ is abiding by faith, is the one who is truly prepared for the Lord's advent, and who shall not be ashamed at his coming.

Alas for those who profess to be looking for Christ's Advent, and who are not wholeheartedly seeking the revelation of Christ in themselves. The Christ that is in the word is the Christ that is to come; the name of him whom John saw upon the white horse, (Rev. xix.) was The Word of God; and as we seek him in the word, we hasten unto the day of the Lord. Any other way is sim-

ply the way of self-deception and the way of ruin. He whose intense and paramount desire it is that there may be through him the fullest manifestation of Christ possible, to those with whom he has intercourse, he is that faithful and wise servant whom the Lord shall pronounce blessed at his coming and advance to a position of the highest trust.

To all preachers of the Gospel whom my word of exhortation may reach, I would affectionately and solemnly say: Are you preaching the very Gospel that Christ has given, or are you accommodating it to your own ideas of things? Do you conceive that you possess a liberty of choosing among the doctrines of the Bible those for which you have affinity, and neglecting others? For instance, Do you tell men what Christ tells us about the punishment of the world to come, the wrath of God, the fire unquenchable, the never-dying worm? Do you give prominence to that great and all-important truth that except a man be born again he cannot see the kingdom of God? Do you make mention of Satan, the prince of this world, as Christ did? Do you teach that without faith in Christ's blood there is no remission of sins? Is there any part of the Gospel of which you are ashamed and which you deny a place in your preaching? Do you seek to glorify Christ by improving him? If so, and if you go about your work with a wise understanding of what the spirit of the age requires, you shall have the praise of many, they will listen with pleasure to your flattering and comforting words, but know that the day of Christ's coming will be to you a day of confusion and dismay. His coming is not more certain than that his word shall judge men at that day, that very word which you are mangling and garnishing. Oh see to it that that word, that very word and only that word, is given by you to men. Beware how you extenuate aught or set down aught. It is not *your* Christ that is wanted, but Christ's Christ.

What is Truth?

Abel brought of the firstlings of his flock. (Gen. iv. 4). We thus meet the institution of sacrifices at the very dawning of the history of our race. And it is already in existence when we find the first direct mention of it. The unwritten command of God had been given before; immediately after the fall, no doubt. We have the offering up of a lamb by Abel, as something customary, *God having respect unto it*; we have an innovation upon this custom, the offering of simple fruits by Cain and the manifested displeasure of God. Possibly, in the very day that Adam's life became the forfeit of his transgression, he was instructed to offer the temporary substitute of a lamb. It is certainly most striking and every way remarkable that the very first object that meets our scrutiny as we follow the fallen ones from the gates of Eden, is the bleeding and smoking lamb, accepted of God. Here then is a rainbow of hope hanging about the footsteps of the expulsed. The promise of one that should bruise the serpent's head, clothes itself in this visible threefold transaction of the offerer, the offering, the acceptance. There is a covenant between penitent man and the Most High. God is not utterly left behind in Paradise. Shadowy it may be, still there is a prefiguration of deliverance. And observe that the grace of God which bringeth salvation, is already at work making one man to differ from another, and laying a foundation for the church of the living God against which the gates of hell may not prevail. The same grace that bids Abel approach God with the blood of the sacrificial lamb, draws upon him the hatred of his brother, and enables him to suffer unto death for his principles. The bloody man is he who will have nothing to do with sacrifice; the gentle and long-suffering one is he that recognizes the holiness and justice as well as love of God and comes to him with an atonement, divinely appointed. But was not this seed of the church destroyed before it could germinate? No, the blood of Abel cried to God from the ground, and in due time appeared men having like precious faith with him. Thus from the very beginning of the world's history God has had his witnesses on the earth, effectually baffling the great conspiracy of the offspring of Adam, banded together to exclude the ambassadors of heaven from their domain, the claims of the most High God from earth's court of chancery.

The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. (Gen. vi. 2.) Perhaps the most accepted opinion of the present day regarding the antediluvian transaction of which this is a chronicle, is that matrimonial alliances took place between the godly and ungodly, thus breaking down the middle wall of partition between the church and the world. There are some difficulties attending this interpretation. 1. The sons only on the one side marry with the daughters on the other; why not the daughters of God with the sons of men? 2. The Hebrew for 'men' is Adam; the sons of God married the daughters of Adam. 3. The representation is as though the sons of God were a dominant race; they took whom they chose. 4. The consequences of the marriage are described as something more than a mere falling off of piety in the church. 'There were giants in the earth in those days; and also, after that, when the sons of God came in unto the daughters of men and they bare children to them, the same became mighty men, which were of old, men of renown.' 5. The expression sons of God is generally appropriated in the Old Testament to angels. In Job the sons of God are represented as shouting for joy when the world was created. And Gesenius in his Hebrew lexicon so renders this expression. 6. No other view seems to have been entertained until comparatively modern times. 7. The angels who appeared to the patriarchs had bodies. They ate and drank in Abraham's tent; and the account of those who spent a night in Sodom speaks for itself. 8. In Jude 6 we have: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Here, we are not specially told their sin; but in the next verse we are: "Even as Sodom and Gomorrha, and the cities about them, IN LIKE MANNER giving themselves over to fornication and going after strange flesh." But the words rendered 'in like manner' are a great deal more express in the Greek. '*In like manner to those*,' is the literal rendering; thus teaching without any hesitation that the sin of the angels was the going after strange flesh. 9. There must have been some very special reason for such a remarkable judgment as the deluge. A special reason is assigned, namely, the extraordinary development of iniquity. But then this is immediately connected with those unhallowed marriages. If the iniquity of those days was simply the development of what was in man, then the same thing essentially and potentially came forth *from* the ark. But the narrative seems to intimate that as the judgment was without parallel, so the condition of things that provoked it was unparallelled. 10. It may be questioned whether a more satisfactory interpretation of that most difficult passage 1 Peter iii. 19, 20, can be found than that which connects it with this view of 'the sons of God.'

Against all this is the fact that such a view clashes terribly with our ideas of the spirituality and impeccability of angels, and does great violence to our cherished notions concerning many things. But the question is, What is the truth taught in this Scripture, and what view places it best in harmony with the rest of God's word?

Correspondence.

MARWAR MISERIES.

To the Editor of the Bombay Guardian.

DEAR SIR,—The accounts from Marwar and surrounding districts are distressing indeed, and you have done great service to the unhappy people of those parts by your faithfulness and promptitude in making known this misery. You have also done a service to the benefactors who have given of their abundance to relieve the distressed, for our Lord himself said, "It is more blessed to give than to receive."

Knowing your unfeigned sympathy with the afflicted and your hearty advocacy of every noble and philanthropic cause, I take the liberty of presenting to you, and through you to the public, a phase of the results of the lamentable famine, which, though natural and easily inferred, has not yet been specially brought before your readers. Yesterday I received a letter from Deesa, disclosing the heart-rending fact that there are there at present no less than 200 DESTITUTE ORPHANS, "children of people who have passed from the famine-stricken localities. Some few of them have parents living," but they are nearly all orphans indeed. *All of them have been deserted* and given over to the wretchedness of friendlessness and hunger. This is a state of matters utterly appalling. It cries aloud for sympathy and help. When we sit down to our well-ordered tables and see our children gather around them in the happiness of health and abundance, let us remember that there are not very far from us 200 *helpless ones*, without father or mother, or any other relative, and without even the necessaries of existence. For full grown persons to suffer starvation it is touching in the extreme; but for children like these ("10 years and under") to be abandoned to the precarious mercies of the world and left to perish on the wayside for want of food, this is enough to melt a heart of stone. Will not God hear the orphans' cry and move the hearts of the wealthy to pity? Surely He will.

The purport of the letter referred to is to ask if any of these destitute children can be received into our Mission Orphanages and provided for. The writer very properly adds that if this can be done, while alleviating their bodily distress, "it may be the means of saving them from heathenism." I replied to the effect that we would be most happy to take them all, did our orphanage funds allow of so heavy a strain, and that we would at any rate receive as many as we could by any means support. We have always maintained a number of orphans in connexion with our Mission, and I have the extreme pleasure of informing you that many of these have grown up to be worthy and respected members of the Church and of society. We hold out a ready hand to every form of true helplessness and want, and are limited only by our means.

Thanks to numerous kind-hearted friends our orphanage funds have been largely increased this year, but the recent reception of 20 African children has absorbed a good deal of what was collected; and now that distress on a gigantic scale has been brought before us, we are unable to meet it as our hearts would wish. We had *anticipated* the famine calamity in the North and its dreadful consequences, and so set about gathering in subscriptions for orphanage expenditure at the close of last year, but we were not prepared for such a crowd of starving ones being presented to our charity in a single day. I am sure the present dire necessity has only to be made known to elicit sympathy and succour. It is a case of hunger and want and woe. It is a case for generous and instant action. It is a case for every man to consider who would save his own or his neighbour's child from starvation and would wish to have it taught the way to eternal life.—I am &c.,

GEO. T. REA,
Borsud, Gujarat, Sept. 21*st* 1869. Missionary.

P. S.—Donations may be lodged in the Chartered Mercantile Bank in the name of the Rev. Robert Montgomery, Surat; or handed to the Editor of the *Guardian*; or forwarded to myself at Borsud. All sums received will be duly acknowledged, and an accurate account of their expenditure published in proper time.

Epitome of News.

SATURDAY,—SEPTEMBER 18, 1869.

—*Overland Mail*: The Rev. Charles Kingsley, who has been nominated by Mr. Gladstone on the part of the crown to the Canonry of Chester Cathedral, rendered vacant by the elevation of the Rev. Dr. Moberly, to the Bishopric of Salisbury, is the author of "Alton Locke," "Yeast," "Westward, Ho!," "Phaedon, "Alexandria and Her Schools," "Glaucus, or the Wonders of the Shore," "Two Years Ago," "The Saint's Tragedy," and many dramatic and lyric works. He belongs to "the Broad Church Party."

—The *Nashville Press* gives the following ac-

count of a wonderful fiery whirlwind observed in the neighbourhood of Cheatham county :—"On the farm of Edward Sharp, five miles from Ashland, a sort of whirlwind came along over the neighbouring woods, taking up small branches and leaves of trees, and burning them in a sort of flaming cylinder that travelled at the rate of about five miles an hour, developing size as it travelled. It passed directly over the spot where a team of horses were feeding, and singed their manes and tails up to the roots. It then swept towards the house, taking a stack of hay in its course. It seemed to increase in heat as it went, and by the time it reached the house it immediately fired the shingles from end to end of the building, so that in ten minutes the whole dwelling was wrapped in the flames. The tall column of travelling caloric then continued its course over a wheat field that had been recently cradled, setting fire to all the stacks that happened to be in its course. Passing from the field, its path lay over a stretch of woods which reached the river. The green leaves on the trees were crisped to a cinder for a breadth of twenty yards, in a straight line to the Cumberland. When the "pillar of fire" reached the water, it suddenly changed its route down the river, raising a column of steam which went up to the clouds for about half a mile, when it finally died out. Not less than 200 people witnessed this strangest of strange phenomena, and all of them tell substantially the same story about it. The farmer Sharp, was left houseless by the devouring element, and his two horses were so affected that no good is expected to be got out of them in future. Several withered trees in the woods through which it passed were set on fire, and continue burning still."

—The Maharana of Jodhpore has requested the British Government to construct a metalled road through his territory, employing British engineers at his expense.

—*Bombay Gazette*; London: "The International Mid Channel Telegraph Company proposes to moor by mushroom anchors telegraph ships in the fair way of the great streams of vessels passing through the British seas, connecting each telegraph ship by sub-marine cable with the mainland, and the commencement will be made at a point in the English Channel, midway between Scilly and Ushant, where the vessel can be moored in 55 fathoms water and connected by cable with Penzance. The services to be rendered by these ships comprise the conveyance of telegrams to passing ships from underwriters, shipowners, consignees, &c., newspaper information, Government and Post-office telegrams, towage, supply of stores, salvage services, and the landing or putting on board of homeward and outward bound passengers and mails. Any one who knows what risk, expense, and actual suffering are entailed by the long delays to which homeward bound vessels are exposed every year in the chops of the Channel, will admit that few more important aims could be sought than those to which the company will devote itself."

—*Spectator*, August 28: "It is reported in every direction that the Harvard crew were trained on milk, vegetables, and fruit, and great surprise is expressed that they should have been so nearly successful. Their victory certainly would have been a triumph for the teetotalers and the vegetarians, but, after all, we see little ground for amazement. Half mankind swallows neither alcohol nor meat. A Turkish hamal would take an English porter and his load on his shoulders and walk away comfortably, and he never drinks anything stronger than coffee, while a Highland keeper, bred up on milk and oatmeal, will walk most other men down. Meat is good and alcohol is good, but there is little in meat that does not exist in milk, and alcohol is only good as a whip, enabling the taker to crowd twenty minutes' work into ten. We leave the *Lancet* to decide the point, but we see no real reason why a bread-eater should not do all the work of a flesh eater and suffer less."

—*Pall Mall Gazette*: "We have just heard with deep regret of the death of the indefatigable African explorer, Miss Tinné. This young lady, on her way from Murzuk to Ghat on the Abergoush road, lat. 20°, long. 13° fell a victim to the treachery of some camel drivers, and two of her attendants, European sailors, fell at the same time. Already some members of Miss Tinne's family have started from Malta to Tripoli to visit the scene of this terrible disaster. Miss Tinné was hardly thirty years of age."

—*Times of India*: "We learn by telegram from Kurrachee that the Indus, swollen by the rains of Monday last, swept away the Mulleer Bridge on the Sind Railway. This, it is hardly necessary to remind our readers, is not the first time the Mulleer Bridge has given trouble under similar circumstances."

"We learn by telegram from Kurrachee that Captain Gillespie was yesterday released from confinement, the Court of Enquiry considering him guilty of no crime. It remains to be seen whether we have heard the last of the case. It may be that Captain Gillespie, though released from confinement, is not yet released from arrest."

—*Times of India*, London; "No move has yet been made for taking away the ball cartridges from the men, and the consequence is, we have some fresh attempt to murder every three or four days."

MONDAY,—SEPTEMBER 20.

—There is a deficit in the Indian Revenue for last year of 2½ millions and of nearly two millions for this year.

The *Friend of India* says: "First of all retrenchment is being tried. The screw has been put on the Provincial Governments with a severity which is more keenly felt than it was in 1861, for the patient has been once bled already. Every spending department and Government has been ordered not merely to reduce expenditure under different heads, but to consider what can be altogether sacrificed at once. Once more, too, the small sieve is to be used. As peons and punkah-wallahs were caught before, dufteries are to be reduced now. We may suggest that the printing department has gone a little too fast, and that by using copying-presses as all mercantile offices do, large establishments of printers and copyists may be dispensed with. These, however, are trifles. The tyranny of the Public Works Department must be broken; the unregarded wastefulness of the Secretary of State's administration must be enquired into. To them of all preventible causes are these deficits most due."

There is a very great waste in connection with Government printing. If only two or three copies are wanted the document is printed. The suggestion of the *Friend of India* is a good one.

—Same: "The scheme for the redistribution of Provinces, now before the Government of India, does not, we believe, propose to create a Lieutenant Governorship of the Central Provinces, but rather to break up those Provinces by giving Bombay the Mahratti-speaking and Allahabad the Hindi-speaking districts. Bombay will make over Sindh to the Punjab, which will have the whole valley of the Indus, and Kurrachee as its port, while Bombay possesses all the cotton country. It is proposed to add Sumbulpore to Orissa and put the whole Mahanuddy valley and Ooryaspeaking people under a Chief Commissioner, as we suggested two years ago. Madras will be left with the Northern Circars, but will be stripped probably of some of the Hill States which it will not be sorry to lose."

—The P. & O. Steamers leave Bombay for England on the Saturday henceforward, and not on the Tuesday.

—*Native Opinion*: "We have the pleasure to announce the arrival of Mr. Cursetjee Manockjee Cursetjee from England. Mr. Cursetjee, who left this in 1862, returns as a barrister-at-law, after first successfully taking his B. A. degree in the Oxford University."

—*Daily News*; 28th: "The topic of to-day will be seen at a glance. The International Boat Race, which was rowed yesterday afternoon, was witnessed by probably the greatest multitude ever assembled at an aquatic contest. Not only London, but the provinces and the United States, were represented in the vast crowd which from Putney to Martlake, were either densely packed upon the bridges, ranged upon the river banks, or viewed the scene from the windows and the house-tops."

—An article in the *Spectator* concludes as follows: "Nobody is really injured by plainness except that class represented by the *Times'* reporter, which holds that next to enthusiasm the one great evil is disturbance, and nothing is worth a fuss, that indifference is the proper state of mind, even if the subject of indifference is the existence of a Creator. That is the true English middle class state of mind, and the more it is shocked, annoyed, and horrified by indiscretions like Mr. Huxley's on one hand, and Mr. Stokes' on the other, the sooner will it begin to find a reason for the faith that is in it. If we had only an 'indiscreet' Archbishop!—but that being impossible, let us be thankful that we shall next year have an indiscreet President of the British Association.

—The *Alta California* has the following account of the exercises at the Chinese Sunday school connected with the church of which Rev. Dr. Henry M. Scudder is pastor, on the 4th inst.

"Yesterday a large number of the Chinese merchants and strangers from abroad were present to witness the exercises at the Chinese Sunday school of the Howard Presbyterian church, conducted by Hon. George Barstow, superintendent, assisted by Cyrus Palmer and N. D. Hawley. The exercises consisted of reading, spelling, counting and singing. The school numbers 125 Chinese, and has a corps of seventy teachers. The Chinese all read and write their own language, and show themselves very apt scholars in learning English, sometimes learning the entire English alphabet in thirty minutes. They manifest the greatest eagerness to learn, and are making rapid advances. Most of them are being drilled in the rudiments of the English language, but we noticed especially one class in geography, and also heard the Chinese sing a hymn in English. Messrs. Fitch, of Auburn, N. Y., and Tyler" of Boston, Mass., made very interesting addresses.

TUESDAY,—SEPTEMBER 21.

—*Bombay Gazette*; Paris: "The comments of the European press on the horrible affair of the nunnery at Cracow, and the action of the Austrian Government in regard to it, have excited great anger at Rome. The Papal Nuncio at the Austrian Court has forced the Bishop to apologize for having in the first burst of his horror and indignation apostrophised the nuns as 'demons;' and the official journal of the Roman Court is loud in its assertions that the whole of the horrible story is an invention of the 'enemies of the Church.' The convents of the Tyrol are openly braving the Government, and declare that they will suffer no secular officer to enter their walls. The conventual establishments, of the rest of Europe have all taken the alarm; and it would really seem, from the boldness with which the Ultramontane party is defying the public sentiment of Europe, that another act in the great drama of the Reformation is about to be played out."

—The *Dandeyo*, in an article headed the "Ball Mania," says the father of His Highness the Gaekwar left at his death in the state treasury the large sum of Rs. 40,00,00,000 (forty crores) all of which has already been squandered by him. Now, adds the *Dandeyo*, when the Gaekwar requires money, he wrings it from the sowcars and merchants at Baroda, and it remains to be seen from whom he will extort the funds he has squandered in giving the recent ball.

—A steam omnibus has made its appearance in Edinburgh.

—The cable for the Persian Gulf has arrived.

WEDNESDAY,—SEPTEMBER 22.

—We have from time to time heard of the foul play practised in connection with horse racing in England; interested parties contriving by underhand means to disable competing horses. It appears from the *Bombay Gazette* that some gentlemen of the turf here, are up to these tricks. In connection with the Deccan races the other day, the horses that had to compete with H. H. the Aga Khan's, were mysteriously drugged so as to be unfit.

—Cholera of a virulent type is prevailing at Peshawur.

—*Bombay Gazette*: "In addition to the existing educational institutions in Bhopal, Her Highness the Shah Jehan Begum has just established a school of industry, to be called the 'Prince of Wales' School,' where boys are to be taught the art of weaving carpets, tape, socks, and other articles of cotton manufacture.

—A correspondent of the same reports the marriage of a Brahmin 80 years of age with a girl of 11:

"The girl being very sensible remonstrate with her parents beforehand to induce them no to plunge her into ceaseless misery by giving her hand to one old enough to be her great-grandfather, but her remonstrances were of no avail. She was actually forced to allow the marriage-ceremonies to be performed, although she cried bitterly at the time, and firmly refused to accept the old Brahmin as her husband. Of course the old man, being at present eighty, cannot be expected to survive more than ten or twelve years

at the outside. The girl will then be about twenty or twenty-two, and she has therefore the certainty of being a widow in the full bloom of her life."

—Cornet Graves, 20th Hussars, passenger in the *Thomas Bell*, from London, charges the Captain of the ship with having put him in irons on the voyage.

—Cowasjee Jamsetjee, clerk of the P. & O. Company, has been convicted of systematic cheating and sentenced to two years' imprisonment.

—Mr. C. W. Gordon applied in Calcutta for a divorce from his wife, but without success. Mr. Justice Phear thought the wife had been more sinned against than sinning.

THURSDAY,—September 23.

—Fall of rain up to Monday, Fort 109 inches; Byculla 101.

—*Times of India*; Baroda: "The Guicowar's *Gunputtee Sowaree* came off on the 18th instant, with the usual procession of troops, elephants, &c., forming a long line from the city to the railway station, at which latter place the idols were submerged in a pond of water, a royal salute and *feu de joie* finishing off the day's proceedings. The British troops also were in attendance and fired a royal salute each time—as the procession advanced to, and retired from, the railway station. A large tent was pitched for the convenience of officers and ladies, and other visitors."

—Captain Remington, who deserted from his regiment to become a Hindu faqueer in 1865 was visited lately by a missionary who gives this account:

"I went to the disciple, who told me that Capt. R. was the Hindoo Saint, who sometimes called himself Mahadeo, and sometimes said he was Jesus Christ himself. The Brahmin, a fantastic man, reported me to him, and requested permission for me to visit him; he returned, however, saying Captain R. would not permit any European, even not Mr. Peppin, to see his face. I could, however, not abstain from being myself convinced whether this Hindoo Saint was European, therefore I took courage to go and see him; his disciple and Anand Masih, and my coolie followed me. His door was opened, and to my astonishment I found a real European in him, almost naked, of a fair complexion, blue eyes, light hair, about 35 years of age, walking up and down in his little room. Seeing me he made signs to go away without speaking. I greeted him friendly. When he saw me still standing, he pointed to a paper fixed on the wall in his room to read that; the contents of that written paper were 'that every one was forbidden to enter the room and begin any conversation with him; should, however, any one do so, it would be of evil consequence.' I could not, however, abstain from speaking a few words to him about my object of coming there, and that I was preaching the Gospel of our Lord Jesus Christ to the poor heathen. At once he began to speak, and pointed to his disciple, telling me 'This is Judas Iscariot, who betrayed his master, he never will be forgiven;' his meaning was, his disciple ought not to have allowed me to come and see him. Then he advised me to adopt his dress. I replied that our Saviour had given no Commandment in what kind of dress His Gospel should be proclaimed. On this he made signs to leave him, and told his disciple also to go, and never to come before him. Much I heard afterwards about him. Whenever the natives go of curiosity to see him, he spits them in the face, and orders his disciple to do it; for this reason no one will go near him. He is of great offence to the natives; and from several Europeans I heard afterwards, that if Government would send him to Europe, great offence would be removed out of India."

—A son of Garibaldi has just graduated from the Protestant Episcopal Seminary in Boston, U. S. He was taken prisoner at the siege of Rome and sent to the gallies by the Papal authorities, but escaped and went to America where he was converted, and is now about to return to Italy as a missionary.

—The Rev. C. C. Tracy, missionary at Marsovan, Turkey, gives an account in the *New York Observer* of a voyage from Constantinople to Samsoun. Our business was done, our prayer meetings, our pleasent evening gatherings, so associated with the sound of Father Schauffler's flute, were stored away with the other delightful things of this earth in our memories. Brother Livingston, of Sivas, and myself were on the Black Sea. It was a foggy Monday morning, and we were half way to Samsoun. At 7 o'clock in the morning I sat in the saloon taking some tea. There was a shock and an outcry; we hastened on deck. The captain and crew, with pallid faces, were rushing to and fro. The steamer had struck a rock in the fog. She backed off, and word was passed that no harm was done, when the crowd became more quiet. There were 250 deck passengers. We tacked and put out to sea about half an hour, when the vessel stopped a few moments, then turned and put toward the shore I was then below, and heard cries and commotion again rising above. Going out into the saloon, I saw them rushing up with life-preservers; met Brother Livingston on the stairs, he said: "I think the officers have no hope of saving the ship." We threw off our coats and shoes, and helped each other to bind on the life preservers. We hastened on deck. All was confusion and despair, panic reigned among the crowd. Mohammedans, forgetting all the ceremonies of prayer, were stretching their hands to heaven and crying to God like the Christians. We were making toward shore: we got one glimpse of the hills above the mist, but it seemed to be one or two miles distant. We expected every moment to see the prow of the vessel going under, —were watching for the decisive moment to leap clear from her and the crowd, if possible. Could we ever reach the shore through the fog? Should we not be benumbed in the cold water before it would clear away. We thought of our dear wives at home with anguish, and silently prayed to the Lord Jesus for deliverance. We felt a strength and determination to fight with the sea, and escape if possible. O what anxious moments! The panic-stricken crowd leaped into the boats, as they hung at the ship's side, till they were full to overflowing, and madly began to untie the ropes that held them. One boat fell and hung by one end; the sixteen men in it were shot down into the water and never seen again, while the dangling boat was knocked to pieces by striking on the water. On and on we went—I cannot tell how long—when suddenly we found ourselves close to the shore; they ran the vessel in between two hills and stranded her on the sand. We saw two or three old boats being launched from the shore. In half an hour we were safe on land, with scarcely wet feet. A Turk threw his arm around my neck and exclaimed, "God is merciful!" Everywhere, Mahomedans and Chistians were embracing and weeping, and crying, "God is merciful!" Never before have I felt God's goodness as there."

—The following letter has been addressed by the Evangelical Church in Marsovan to the Am Board for Foreign Missions: "Honored and highly esteemed Spiritual Benefactors—Beloved Brethren,—Truly we cannot forget the benefits you have bestowed upon us, and the efforts for our enlightenment and salvation which you have put forth, by sending to us esteemed missionary brethren, who have diligently labored in the work of the gospel, and now also continue thus to labor; by whose means we have enjoyed preachers, and the Bible in our own tongue, together with other religious books, tracts, and papers, a theological school, common-schools for our boys and girls, and a teacher for our women; which things have greatly aided in enlightening our Armenian nation, and by means of which we ourselves also were led to the light of the gospel.

Now, therefore, we offer our sincere thanks to you—to all the members of the American Board, rich and poor, great and small, who labor night and day, both in person and property, and also in prayer, for the enlightenment of the whole world and the progress of Christ's kingdom.

But we regret to say that until now we have not properly felt our obligation to you for all these benefits. And even if now we did not feel it, nevertheless your efforts and labors would not have been in vain; for both heaven and earth are witnesses that you are the friends of souls and are fulfilling the command of Christ. Hence for all this labor our Heavenly Father will give you an unfading crown and everlasting life.

Finally, brethren, we, the members of this church and congregation, beseech you to pray for us that we may go forward in the truth which we have received; and to pray for our Armenian nation; for there are still many [even] in this city who are not yet enlightened by the gospel, and have great need of the prayers and labors of Christians."

—*Bombay Gazette*: "We are glad to see that the proposed plan of transferring Sind from the Bombay Government to that of the Punjaub in exchange for the Central Provinces meets with considerable favour. It would undoubtedly be more convenient that the Maharatti-speaking districts and cotton lands should fall under one administration. Commerce, war, politics, all are in favour of the course suggested. Bombay would be more compact, and an opportunity would be afforded for bringing the affairs of the whole North Western and Western frontier under the eye and direction of one strongly constituted Government. A presidency of the Indus would be a great gain to India in a political and military sense, and should it be determined to create one, no pains should be spared to ensure strength and vigour at its head-quarters. An Indian Navy with its centre in Bombay must follow at no distant period."

—Patti, the singer, is to receive £40,000 for singing 100 evenings in America next year!

—*Sind News*: "On Tuesday morning it was ascertained that no less than six of the piers of the Mulleer Viaduct were altogether swept away, and that seven of the spans of iron girders had shared the same fate, and the debris scattered in every direction."

—*Englishman*: "Young Shepherd—the alleged *Pootee Jharee* of the Soonderbuns—has been tried by the Sudder Court, found guilty of the charge of 'dacoity,' and sentenced to ten years' imprisonment. The sentence is indeed a severe one. We are sorry for the young man. He appears to have been well liked amongst his own circle, and a great deal of sympathy has been expressed for him in several quarters."

If the young man had been a native it would have been thought the most natural thing in the world that he should have received this sentence. We have very little respect for the sympathy that makes these nice distinctions.

FRIDAY,—September 24.

—Richard Dullard, formerly warder in the House of Correction, but out of employ for a year, threw himself into the Nawab's tank, Mazagon, and was drowned.

—*Bombay Gazette*: The superb failure of the Albert—a very dashing exploit in its way—has revived a number of questions seriously affecting public and private interests. One point that strikes a cool observer very forcibly is the comparative if not entire immunity with which large amounts of what is practically trust-money can be prodigally wasted by directors. It is, alas! no new fact. The lapsing years bring forth a plenitude of instances, and simple folks grow no wiser. If there is safety in a multitude of counsellors, obviously there is none in a multitude of shareholders; while, as regards Insurance Companies conducted under the existing absence of restrictions, the multitude of policy-holders depend on the discretion of those who manage these concerns."

"A fish, measuring four feet in length and about nine inches in circumference, yesterday found its way from the Vehar Lake into the native town. In New Sonapore street, opposite the Trinity Chapel, the passage of water appeared to be completely shut off, and the turn-cock of the district having been communicated with, it was found, after tapping several pipes in the street, that a long fish had stopped the free run of water. The pipe in which it had stuck having been detached, it was broken up and the fish removed from it. It was found on examination that it had died only a few hours before."

It must have been in the pipes since May when the Lake filter was removed. Who knows what else passed through at the same time! Enough for the fish to live on, at all events.

LADY BYRON'S SECRET.

In the number of *Macmillan's Magazine* for September is a paper by Mrs. Stowe, which reveals Lady Byron's secret. It was well known before that Lady Byron carried a secret which would quite explain and more than justify her separation from her husband. Miss Martineau says (p. 320,) "The case was submitted in an anonymous form to Dr. Lushington and Sir Samuel Romilly; and the unhesitating decision of those two great lawyers and good men was that the wife—whoever she might be—must never see her husband again. When they knew whose case it was, they did not swerve from their first judgment, but declared they would never aid nor countenance Lady Byron's return to her husband." It seems to

have been believed by some of Lord Byron's admirers that the case thus submitted would never be disclosed. Sir S. Romilly is dead; Dr. Lushington alone remains; and he has so long allowed Lord Byron's version, or versions of the story to pass current without a word of contradiction, that the poet's apologists have gained courage to attack Lady Byron's fame. At length Lord Byron's last mistress, the Countess Guiccioli, came forth with an apology for herself and for him at the expense of his much injured wife. The Countess had been the angel who had found him in his abandonment and given her virtue to succour him. An impulsive, noble, yet erring nature, he had married a cold, precise, and statuesque model of prudish correctness, who had frowned with unforgiving sternness on his wayward errors, had looked on the impulses of lawless genius as unheard of crimes, and had let rumour magnify them till he was driven by society from the land of his birth. In exile and abandonment this countess sees him, breaks her household ties to succour him, and becomes an outcast from society for his sake. This specious reproduction of the stale apology vice always urges for itself was to some extent accepted; and, not content with the position in which Lord Byron and his biographer, Moore, had left the subject, his admirers had seized the opportunity to make the most bitter attacks upon his wife's memory. A writer in *Blackwood's Magazine* for July last, in an article on which we commented severely at the time, went so far as to charge the greater portion, if not all the fault on Lady Byron's virtue. 'Lord Byron himself called her the "Clytemnestra of her lord"—this writer actually suggested that she should be called his Brinviliers. She has poisoned his memory with suspicions. But these persistent libels upon the memory of one who was felt by all who knew her to be worthy of all the praises Byron himself lavished on her in the lucid intervals of his muse, have at length wrung out the long hidden secret which vindicates her memory. Mrs. Beecher Stowe violates no confidence in telling the story, and she tells it as plainly as such a story can be told—Lady Byron herself being the authority. Mrs. Stowe tells us that some of Lady Byron's friends had some time before her death succeeded in persuading her that she had a responsibility to society which she ought to discharge in letting the truth on this matter be known. Her whole life had been a sacrifice to his memory. She cherished loving recollections of the better side of his double nature, believed in a complete lustration he had undergone in death, and quietly took all the shafts of calumny herself that she might shield his memory. But with the shadow of death resting on her she told the whole story to Mrs. Stowe. "It was her desire," says Mrs. Stowe, "to recount the whole history to a "person of another country, and entirely out of "the whole sphere of personal and local feelings, "which might be supposed to influence those in "the country and station in life where the events "really happened, in order that she might be "helped by such a person's views in making up an opinion as to her own duty." The interview, Mrs. Stowe tells us, had almost the solemnity of a death bed avowal. Lady Byron not only told her the story, but gave her a paper containing a brief memorandum of the whole, with the date affixed Mrs. Stowe has, however, waited for some memoir of her to appear in which the whole truth should be told, in which Dr. Lushington, or some other depositary of the secret should set all rumours hostile to a saintly memory at rest by an authoritative statement; and only because no such statement is made, and vice is still permitted unreproved and unabashed to flout her virtue, Mrs. Stowe gives this record to the world.

The story is a terrible one. Byron had two natures, two admirations, two loves. He was a mixture of soaring aspirations and grovelling vices. He was entangled with an unlawful affection even when he saw Miss Millbank. That in some moods he loved her there can be no doubt; that her great fortune was an attraction to him is also not doubtful. When he first made her an offer she loved him, and only refused him out of diffidence. But Mrs. Stowe says:

"From the height which might have made him happy as the husband of a noble women, he fell into the depths of a secret, adulterous intrigue with a blood relation, so near in consanguinity that discovery must have been utter ruin and expulsion from civilized society. From henceforth this damning, guilty secret became the ruling force of his life, holding him with a morbid fascination, yet filling him with remorse and anguish, and an insane dread of detection."

At length, pressed by his friends to marry, he made another offer, and was accepted, but at the very first visit to her as an accepted lover, overcome with the conflict of his feelings, he fainted at her feet. Then came the wedding, and we now know why the bride, as Miss Martineau tells us, on alighting from her carriage, "came up the steps alone, with a countenance and frame agonised and listless, with evident horror and despair." In that bridal journey the bride had already been disenchanted of her lord. Mokanna had lifted up the veil which had hid his countenance, and the nameless horror of the spectacle had frozen the heart of the bride.

"The moment the carriage-doors were shut upon the bridegroom and bride, the paroxysm of remorse and despair—unrepentant remorse and angry despair—broke forth upon her gentle head. 'You might have saved me from this, madam! you had all in your own power when I offered myself to you first. Then you might have made me what you pleased; but now you will find that you have married a *devil*!'"

Then followed an attempt to teach her his revolting creed. Marriage was a mere blind to give a respectable veil to the mutual license of the husband and the wife. The adulterous almost incestuous connection he had formed he justified by the daring assumption of a chartered right in genius to sin. The revelation of his desire that she should be a consenting party to his crime came but gradually. Meanwhile flashes of the angel she always believed there were in him dawned every now and then even through the "devil" he told her she had married, and she still hoped that, under her tending, that better nature might even yet conquer. His poetry, quoted by Mrs. Stowe, in remarkable illustration of her story, shows the trace of this conflict, and but for the presence of the object of his guilty love it might have ended in a victory of the good. But it had another ending. Lady Byron could not consent to act the hypocrite to throw a veil over the guilty connection. She was ready to forgive the injustice and dishonour to herself; to condone his past for his own sake, if he would but give up the sin. But the infatuation of his vice was upon him, and he preferred that his virtuous wife should leave his home rather than that his guilty paramour and he should be separated.—*Daily News.*

Miscellany.

—The Rev. Messrs. Fenn and Gordon, C. M. S whose field of itinerancy is in the villages around Madras, have furnished the *Madras Ch. Miss. Record* with an interesting report from which we make these extracts:

"If there is any community of whom it might be said that the assimilative power of caste fuses all into the same mould till individuality is well-nigh lost, that community must be the Brahmins. And yet, even among these can be traced certain marked distinctions of religious as well as moral observance. There are, for instance, the worshippers of Vishnu with their 'trident' marks, and the worshippers of Siva with the 'bar sinister' across their foreheads. And these main divisions embrace others of no less importance,—as for instance at Conjeveram, where the service of the temple of Vishnu becomes the object of keen and sometimes sanguinary strife between the priests with the 'trident' over the eyes, and those with the 'trident' prolonged on the bridge of the nose. Then again we might easily distinguish between the 'official' Brahmin, and his more conservative and unaspiring brother of the rural village. There are undoubtedly two schools of belief among them, corresponding perhaps to those two schools which divided the 'Doctors' of the Law at the beginning of the Christian Era, which were taught respectively by Hillel and Shammai, the 'binder' and the 'looser.' There are those, for instance, who give to their legal code its most strict and rigid enforcement, binding their votaries by every constraint of the sacred 'cord,' and there are those who loosen such ties, by giving the most liberal interpretation to that code, and indulging in the forbidden meats and speculative doubts of their 'unholy' neighbours. It may be that an English education and a more generous diet, softening the asperities of Brahmin nature, 'emollit mores nec sinit esse feros.' Certain it is that the 'official' Brahmin is by far the most accessible and agreeable specimen of his race, and will do all he can to oblige, except abjure a religion which, though he secretly disbelieves, he will still tenaciously maintain. On the other hand, we not unfrequently meet with much courtesy and obsequiousness among the stricter 'vegetarians' of the village '*agraram*,' men of much suavity and corpulence, whose appearance certainly betokens more of the easy good fellowship of the modern 'Carmelite' monk, than the stern severity of the religious ascetic. Others again, like written epistles of their tutelar gods, seem to frown with hereditary hatred on the teachers of another faith, and entrenching themselves in the antiquity of their Vedas, shrink from all converse with the 'uninitiated.' With each of these classes we are continually brought into contact. Specimens of the 'official' Brahmin abound in the district. One will be a Station Master at one of the little stations on the railway, eager to offer a chair to the '*dorey*' till the train arrives. Another will be a Postmaster, civil and obliging, and full of good offices. Another will be a 'Grâma Moonsif' anxious to assist in getting supplies or sending messages, anxious also for 'your honour's favour,' *i. e.*, a word of recommendation to the patron of some better appointment. Another will be a Schoolmaster, ready to lick the dust of your feet if you will only persuade 'Government' that he is fit for more lucrative employment. Another, such as we lately met in a little village, was an Estate Agent transacting business in a Zemindar's 'cutcherry.' It was evidently a very great tax upon his politeness to allow us to speak to his subordinates and the crowd which surrounded him. Still the favor was granted with the air of a born gentleman, and in return, he sought and obtained permission to offer a 'few objections' to what had been said.

"Nor has our experience of that other class, the un-English-taught Brahmin of the district, been less favorable at times. His picture is familiar, as he sits on his '*pial*' with stately deportment and unctuous, smooth-shaven head, the 'cynosure' of Sudra eyes—familiar also as he hangs on the outskirts of the crowd addressed, half inquisitive, half contemptuous of the 'strange' doctrine, like some 'Brahminy kite," whose single *croak* would disperse all that attentive audience like frightened pigeons. As a proof (out of many) that our itinerant preaching does sometimes arrest the attention and awaken the interest of this most unhopeful of classes, we may take the testimony of Mr. Satthianadhan, who spoke of a conversation with some Brahmins in their village, as the most interesting and encouraging feature of a week's itineration with us in the tents.

"At a village which we visited from our last encampment, we had a lively discussion with some Brahmins of the argumentative class. After preaching to an attentive crowd in the main thoroughfare, we found about twenty of the 'corded' caste assembled at the end of the street. With profuse salaams, one of their number invited discussion, and offered us seats. We were soon in the heat of argument, in which our friend, who was a Vedantist, took a most active part against one of his brethren who was carrying his child at his side. As debate waxed warm, the child was relinquished, and the exponent of the 'true' Brahminical doctrine, denounced his fellow as unworthy the sacred mark on his forehead. It was quite a study of Brahmin character: the one declaring in language which he might have borrowed from the *Sivavakyam*, that there was no difference between his religion and ours, We all, worship the same God with the same attributes; the other affirming that we were utter heretics, having no part nor lot in the matter. Meanwhile the other Brahmins sided demonstratively with their respective champions, while one of their number was addressing more forcible arguments to the surrounding crowd, by means of a stick with which he jealously protected the sacred 'order' from their defiling touch. The discussion ended as many such discussions have ended before; for failing other arguments, a Brahmin is never at a loss for the argument of vociferation.

"In regard to the condition of the villagers with reference to Christianity, we are sorry to say that whether we regard the higher, middle, or lower classes, we see no signs among them of any preparedness to exchange their idolatry for even the outward profession of the true faith. They are in many cases very friendly disposed toward ourselves, are glad to see us a second or a third time, and listen with tolerable attention to our preaching; but they are passively indifferent

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on the subject of religion, do not seem to feel any necessity for a change, have no sense of guilt or fear of punishment, are in fact dead in trespasses and sins. We do earnestly ask for the prayers of Christian friends on their behalf. God alone can make these dry bones live. It is refreshing to remember that the Gospel which we preach, and which they are not unwilling to hear, is the 'power of God unto salvation to *every one* that believeth.' Meanwhile, we are thankful for every means of approach to them, and are happy to report that they continue in many places to ask eagerly for schools. Sometimes it is English which they wish their children to be taught, but very often they would be quite satisfied if we would supply them with a master to give them some knowledge of the vernacular.

"One advantage of our touring methodically over a large extent of country and freely conversing with all classes of the inhabitants, both at our tents and in their villages, is this, that we can discover and expose popular fallacies that may be abroad in reference to our holy religion, or the conduct of its professors, or the work of Missionary Societies. A prevalent notion, for instance, is that we are Roman Catholics, and that all Englishmen are so. We not unfrequently hear St. George's Cathedral itself called a *Mâtha Kovil i. e.* Church of the Mother, the common Tamil name for all R. C. places of worship. We are in consequence taunted with being worshippers of idols, and having cars and festivals resembling those of Vishnu and Siva. Against such an identification we take every opportunity of making a decided protest, and are careful to explain that the Bible is our rule, and that idolatry in every form is rebellion against God.

"Another erroneous impression which it is difficult to dislodge from the minds of Hindu villagers, be they brahmins or pariahs, is that we are the paid employes of the Government. Over and over again has this not unnatural idea come to the surface, and over and over again has the *modus operandi* of the various Missionary Societies in England and Scotland, America and Germany, been unfolded to our mistaken friends. We have been glad of the opportunity thus afforded of describing the voluntary and self-denying liberality of the 'white man' in his efforts to send the Gospel to distant nations."

—Extracts from a Lecture "On Commenting" by *Spurgeon*: "Abundant evidence has come before me that *brief comments upon Scripture in our ordinary services are most acceptable and instructive to our people.* I have often heard from working men and their wives, and from merchants and their families, that my own expositions have been most helpful to them. They testify that when they read the Bible at home in the family, the exposition makes it doubly precious to them; and the chapter which they had unprofitably read in course at family prayers, when they peruse it the next time, recollecting what their minister has said upon it, becomes a real delight to them. The mass of our hearers, in London at least, do not, to any appreciable extent, read commentaries or any other book which throw a light upon the Scriptures. They have neither the money nor the time to do so; and if they are to be instructed in the Word of God in things which they cannot find out by mere experience, and are not likely to have explained to them by their associates, they must get that instruction from us, or nowhere else; nor do I see how we are to give them such spiritual assistance except through the regular practice of exposition.

"Besides, if you are in the habit of commenting, *it will give you an opportunity of saying many things which are not of sufficient importance to become the theme of a whole sermon*, and therefore would probably remain unnoticed, to the great loss of the Lord's people and others. It is astounding what a range of truth, doctrinal, practical, and experimental. Holy Scripture brings before us; and equally worthy of admiration is the forcible manner in which that truth is advanced. Hints given in the way in which the word of God offers them are always wise and opportune; as, for instance, the rebukes which the Word administers might have seemed too severe had they been made by the pastor, unsustained by the Word and unsuggested by it, but arising out of the chapter they cannot be resented. You can both censure sins and encourage virtues by dilating upon the histories which you read in the inspired records, whereas you might never have touched upon them had not the chapter read brought the matter before you. If you want to make full proof of your ministry and to leave no single point of revelation untouched, your easiest mode will be to comment upon Scripture habitually. Without this, much of the Word will be utterly unknown to many of your people. It is a very sad fact that they do not read so much as they should at home; the ungodly in England scarcely read the Bible at all; and if only that part which we preach upon be expounded to them, how little of the Bible can they ever know! If you will mark your Bibles with lines under the texts from which you have spoken, as I have always done with an old copy which I keep in my study, you will discover that in twelve or fourteen years very little of the book as been gone through; a very large proportion of it remains unmarked, like a field unploughed. Try, then, by exposition, to give your people a fair view of the entire compass of revelation; take them as it were to the top of Nebo, and show them the whole land from Dan to Beersheba, and prove to them that everywhere it floweth with milk and honey.

"Earnestly do I advocate commenting, It is unfashionable in England, though somewhat more usual beyond the Tweed. The practice was hardly followed up anywhere in England a few years ago, and it is very uncommon still. It may be pressed upon you for one other reason, namely, that *in order to execute it well, the commenting minister will at first have to study twice as much as the mere preacher*, because he will be called upon to prepare both his sermons and his expositions. As a rule, I spend much more time over the exposition than over the discourse. Once start a sermon with a great idea, and from that moment the discourse forms itself without much labour to the preacher, for truth naturally consolidates and crystallises itself around the main subject, like sweet crystals around a string hung up in syrup; but as for the exposition, you must keep to the text, you must face the difficult points, and must search into the mind of the Spirit rather than your own. You will soon reveal your ignorance as an expositor if you do not study; therefore diligent reading will be forced upon you. Anything which compels the preacher to search the grand old Book is of immense service to him. If any are jealous lest the labour should injure their constitutions, let them remember that mental work up to a certain point is most refreshing, and where the Bible is the theme, toil is delight. It is only when mental labour passes beyond the bounds of common sense, that the mind becomes enfeebled by it, and this is not usually reached except by injudicious persons, or men engaged on subjects which are unrefreshing and disagreeable; but our subject is a recreative one, and to young men like ourselves the vigorous use of our faculties is a most healthy exercise. Classics and mathemathics may exhaust us, but not the volume of our Father's grace, the charter of our joys, the treasure of our wealth."

—The Young Men's Christian Associations of the United States and the British American Provinces, met in Convention at Portland, Maine, last July. They adopted unanimously and with great enthusiasm, the following resolutions:

"Resolved,—That, as these oganizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, it is clearly their duty to maintain the control and management of all their affairs, in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical.

"And we hold those churches to be evangelical, which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, believe in the Lord Jesus Christ, the only begotten Son of the Father, King of Kings and Lord of Lords (in whom dwelleth the fulness of the Godhead bodily, and who was made sin for us though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment."

TELEGRAPHIC NEWS

London, September 10th.—At a meeting of the policy-holders of the Albert Life Assurance Company, held at the London Tavern, yesterday, under the authority of the Court of Chancery, it was resolved to reject the Liquidator's reconstruction scheme.—A committee of policy-holders was appointed to consider and report on the state of the company.—The committee, who in conjunction with the provencial committee, were empowered to test liabillity of the shareholders of all the amalgamated companies, have resolved that the policy-holders should control the affairs of the company.—The Homeward Bombay Mail of the 24 August reached Suez yesterday.

PASSENGERS ARRIVED.

Per *Rangoon, 17th*:

From Southampton.—Colonel and Mrs. Scott, Captain and Mrs. Waring, Captain and Mrs, Stanton, Captain W. Hall, Mr. and Mrs. J. Holden, Mr. Nelson, Mr. Henry Smith, and Sergeants Robertson, Chadwick, and Cromey.

From Marseilles.—Major Miles, Captain and Mrs. Pulleine, Captain and Mrs. Mathews, Mr. Noble Taylor, Messrs. Keel, Tucker, Daubeny, and Elmore.

From Suez.—Mr. Cursetjee.

DOMESTIC OCCURRENCES.

MARRIAGE.

HEWSON—BEDFORD—Sept. 21st, at St. Thomas' Cathedral, Bombay, by the Rev. J. K. Weatherhead, John Hewson, second son of Joseph Hewson, Esq., of Bitterne Hants, to Catherine Cecelia, second daughter of the late Robert Bedford, Esq., Bombay Medical Establishment.

DEATHS.

BEATSON—Sept. 20th, at Seetabuldee, of remittent fever, Anne, the beloved and deeply regretted wife of W. B. Beatson, M.D., Civil Surgeon of Nagpore, Central India.

GILLMOR—Sept. 19th, at Camp Deesa, from convulsions, Mary Catharine Elizabeth, the infant daughter of Captain John G. Gillmor, Adjutant 20th Regt. N. I., aged 11 months and 7 days.

REES—September 17th, at Byculla, from apoplexy, Captain, Thomas Hedger Rees, of the Invalid Establishment, aged 45 years.

BROWN—August 18th, at Malabar Hill, Robert Brown, Esq.

CONNOLLY—September 20th, at Bombay, Mr. James Connolly, Bailiff, High Court, aged 48 years.

Advertisements.

PRIZES FOR POETICAL TRACTS.

THE Committee of the Bombay Tract and Book Society have agreed to prolong the period allowed for the preparation of Poetical Tracts for the Prizes offered in the advertisement, dated May 15th, by two months. Manuscripts should be forwarded to the undersigned before December 1, 1869.

GEO. BOWEN,
Secretary T. and B. S.

Bombay, September 15, 1869.

DAY AND BOARDING INSTITUTION, under the Rev. EDMUND EDWARDS, 8 GRANT BUILDINGS. Reading, Writing, Grammar, Composition, Phonography, Mapping, History, Science, Latin, Singing, and Needle work taught for Rs. 5 a month. Three of a family Rs. 10; Boarders Rs. 30; Piano Rs. 5.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at a monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring, the climate being pleasant, genial and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,
House and Dawk Agent for Mahabaleshwar.

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